NOVEMBER FLOWERS.

BY J. W. BEER.

The Poets forever are singing
Of flowers that bloom in the spring;
They tell of the air-laden perfumes
That April and May showers bring.
They speak of the rose and the clover,
The lily that blooms in the vale;
But flowers that bloom in November
They treat like the snake and the snail.

Do poets not visit the places
Where flowers in Autumn do bloom—
Where winter is cheered with their graces,
And smiles with the wealth they assume?
These beautiful things lie neglected
By those who their beauties could sing;
Their fragrance and tints are rejected,
Which late in November they bring.

On Altamont hills, in November,
These beautiful flowers are found.
And e'en in the month of December
With beauty they carpet the ground;
And as I behold their rare beauty
The muses say, "Sing them a song."
My willing heart yields to the duty
And here are the lines rich and strong:

Ch! beautiful flowers of November,
Your lesson appeals to the heart;
The truth I shall ever remember
That ye now so freely impart.
In times when the heart yields to sadness,
And fades like the sere yellow leaf,
There still is a source of rich gladness
To yield us a joy in our grief.

When life's latest autumn is on us,
Or winter of age steals apace;
When sorrows with weight that is pond'rous
Would leave their sad lines on the face,
Ye say, "There is rest for the weary,
A balm for the wounded and sore,
A light for the pathway most dreary,
A joy that shall fail nevermore."

The rose of the spring may be splendid,
And speak of the happy and gay;
The perfumes which ever attend it
Fond lovers may cheer on their way;
But age, and affliction, and sorrow,
To find a relief to the heart,
Must come to November to borrow,
The comforts its flowers impart.

Bloom on, then, to cheer in November;
You bring us a happy relief.
Bloom on through the dreary December,
To lighten the burdens of grief.
Your smiles shall no more be forgotten,
Your lessons no longer unheard;
When flowers of springtime are rotten,
Our hearts by your beauty are stirred.

Altamont, Cal., Nov. 25, 1884.

THE FEASIBILITY OF A NATIONAL CONVENTION.

BY STEPHEN H. BASHOR.

Knowing it to be the ardent desire of a large portion of our ood to inaugur- general church winter or early the public any bject. After more wever, it is deemed tor's reasons also be

new old acquaintances, our Christian fellowship, such as would insure, with whatever view ssity for the conclave we may hold emingly demand the conference. But possible that more and weightier rea- exist for a further and indefinite post- ment of such convention.

With a congregational form of such government, such as we are understood to advocate and possess, any conference or convention, held looking to the forming of a confederacy or episcopacy of the whole, whose decisions shall be any authority whatever in abridging the liberties or determining the course of the individual congregation, or congregations, exclusive of positive divine enactment would be in its very inception and nature, a radical violation of the fundamental principles upon which our reformation is based. It should be fully understood in the beginning that a "general organization" such as is proposed will be, in the nature of the case, a total destruction of our congregational form. Each congregation is a republic within itself, and I should look with very grave fears upon any convention which should meet to centralize power by forming a "general organization" whose decisions were to become the *Ipsissima verba* of each congregation. There is no evidence whatever in the canonical Scriptures of there having been a confederation or general organization of churches in primitive days, that I can find. True a general missionary convention or organization might be of assistance in systematizing our evangelistic work in out of the way places, but our present circumstances are not such as to render this character of work necessary or desirable. With our present meagre ministerial force, such out of the way missions could not be regularly supplied with appointments, and missions poorly supplied are worse than none at all. Many of our present churches are now being supplied from a distance, and until a larger preaching force shall fall to the brotherhood, a general missionary organization is absolutely useless. Besides, we are in no condition, financially, at present, to place any extra burden upon the churches, as would be the case in sending delegates to a convention, and contributing funds for general missionary purposes. The large number of chapels and churches which have been, and are being erected, together with the general effort being made to liquidate Ashland College debt, and the funds required for evangelistic and pastoral services, combine to make any move, looking to a further draining of our financial resources, an exceedingly delicate matter. This alone is of sufficient force to overdraw all other considerations. Many of the churches have contributed every dollar they are able, in behalf of church and college, and would hesitate, if not refuse, to represent by delegate, which would render the attendance necessarily small. Others who under different circumstances would attend, would forego the pleasure the present year, because of a purpose formed to give every cent possible to lift all church debts.

It is also a pleasing feature of our churches that doctrinal harmony reigns. Our doctrinal code remains intact. Only here and there has one abused his liberties, and he has been corrected by the congregation in which he or she resides. Over the circumstantials of religion we have no dispute, and a pretext for a convention, on the basis of doctrinal inacuracies cannot be framed.

As long as the mode of baptism, feet washing, the Lord's Supper, the Communion, Holy Kiss, non-resistance, &c., &c., are universally maintained, as at present no call for doctrinal discussion can be made. The moment any one congregation loses its consistency by admitting into fellowship those who have not received the uniform mode of baptism (trine immersion,) without administering it; a call for a general consultation will be in order. The church which commits such an act will lose its power as a separate organization. A church with a doctrinal feature such as characterizes the Brethren is needed in the world to-day, but the moment it loses its doctrinal strength; drops the ordinances as we now hold and practice them, it will be so similar to other and more popular organizations that its strength will be lost, and its functions filled by others. We need no doctrinal change, and must have none.

Our present ministry has everything it can possibly do to fill home calls for preaching, and could not do more than at present had we never so gigantic missionary organization.

It would appear, therefore, that the weightier reasons bearing upon the question of a general convention are favorable to its indefinite postponement.

In one or two more years to come we will the more readily respond to a call for a convention, because our churches will have been built, our college debt paid, and our efforts to uproot the traditions of the German Baptist church directly and as a reflective power, and thus destroy its annual meeting and elder authority; have been entirely successful, and in August, 1886, somewhere in Ohio or Pennsylvania, we can meet in a general ten days' camp meeting and celebration of the success of our efforts to destroy dress uniformity, and elder usurpation of power and church tradition. It will do to think about.

Waterloo, Iowa.

The Soul.

Everywhere change is written on all the enterprises which men inaugurate and all the establishments which they seek to build; and the question rises with a new emphasis, Is there any work, which, when done, will remain? Is there anything which exists on the earth so substantial and so enduring that an effect produced upon it will stand abiding and permanent as itself? and the answer is suggested in the words of inspiration, "He that winneth souls is wise."

The personal soul is one thing which continuously and immortally lives—which outlasts the body, which lives when the stately house has fallen and the splendid fortune has been scattered, which lives when the theory that was once accepted has been surpassed and forgotten, and the policy of the statesman has passed from men's sight, which outlasts even the world itself and the stars in heaven upon which the earth is poised and hangs, which lives while God himself continues, and while his government continues to be exercised over intelligent moral beings; and he who devotes himself to accomplishing a work upon this personal human soul—that shall be for its essential welfare, undertakes a work that must be enduring and not brief, a work that must abide in its fruits when all the precarious enterprises of man whereby he is surrounded shall have come to their gradual or sudden termination.—*R. S. Storrs.*

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THE AMERICAN BOY.

BY WILL RADER.

The average boy is an institution of peculiar force and power. He is *sin generis*, and his marked individuality makes him the pivotal point of a large measure of human destiny. The modern boy is withal a queer and exceeding interesting combination of mixed conundrums. He is a romping, joyful, animated bundle of possibilities and perils. Is he abused? Yes; so he says. Good people watch him with suspicion—tremble at his future—and he returns the compliment. Religion and boys seldom agree, because there is a lack—very often—of adaptability in Christian teaching; hence they invariably assume the defensive toward each other, and the boy sleeps in the church, while the church sleeps in the boy.

There is an element of modern Christianity which is too stiff to bend, and it covers with its own golden shod sandals many a jewel, numerous lives, which that very Christianity should freight with buoyant hope and honest aims. Christian philanthropic back bones should bend, even to pick up a golden sheaf, covered with dust. What a beautiful thing is Christian philanthropy. That charity and love that will not permit the one hand to know what the other does. Philanthropy when a silent force, is more powerful and pungent than when it acts with noise. Such love blooms in richness and beauty as the trailing Arbutus blooms under the leaves of the forest.

Does the average American boy have a chance? Yes, but he don't always have a chance to have a chance, if English will sanction that assertion. Dr. Johnson once said, that if you see three boys together whip all three. This false and foolish philosophy is frequently applied in theory with some variation. Thousands of American boys are happy, and will gather round the festive board of Christmas joy, never dreaming of the thousands who arn't happy. I heard Henry Ward Beecher say once that the top and bottom of society were close together, but looking at it in one light they are painfully far apart. Chestnut street, Philadelphia, is only about six squares from Alaska street, but each represents a civilization far, very far from the other. One is the best civilization of our country; the other the barbarism of Hindostan or Africa, only in a different dress.

These two civilizations exist in every city in this country, and the nearer they get to each other the purer society will be, and the grander will be our church and our religion.

To the nice, clean faced, nicely dressed lad, we say sweet, pretty things, while to the boy with tattered garments we talk in tones of repulsive gruffness. We forget too much in these intelligent times, that

"A man's a man for a' that and a' that."

And that so is "a boy." Burns wrote a whole sermon when he wrote that sentence, and he no doubt thought of himself, when, as a plow boy, genius wreathed his sun burned brow in an imperishable chaplet of fame. Facing eternity, and even civic crowns, the boy who sleeps upon a mat of straw, in the slums of Chicago, is as good as the boy who rolls in gold on Fifth Avenue New York. There is too much kid glove missionary love. Mix the religion of cushioned pews with the dirt of slums. Let the steeple touch the gutter and it will bear to the heavens joys innumerable. If you see a pearl lying in a puddle of mud, don't be too nice to put your hand in and pull it out. That is real spirit of human charity. Selfishness is the root of all sin. The American boy is to be the American statesman, preacher, merchant, lawyer, of tomorrow. Childhood then is a subject of general interest and discussion. It is a period of tenderness and value. Childhood! how strangely sweet it sounds. It is a precious plant which, ivy like, grows upon and clings to us, with its delicate and eloquent appeals to our manhood, our womanhood, our patriotism and our institutions. My mind runs instinctively along the ragged edge of society, the dark portions of life, where sunshine never creeps and love never comes; where culture never stops and neither Christians nor sinners wish to linger. I say my mind runs back and stands agast before the solemn fact, that in our cities thousands of children are born amid misery nursed in crime, reared without the church, the home or the school, beause our great glorious cruelty don't provide schools and accommodations. New York city spends millions of dollars annually for paupers, criminals and tramps, and has not generosity to make ample accommodations for the neglected children of the city, who are growing up to exercise the sacred right of a freeman's prerogative. I say: stop the stream at the fountain. Attend to the cause and the effect will attend to itself, and then I catch up that expressive couplet from the pen of Elizabeth Barrett Browning:

"Do you hear the children weeping, Oh my brothers;
Ere the sorrow comes with years?"

When she asked that question years ago, England's heart beat faster, and that nation "paused to remember the needs of the little ones." Boys make men, and if they are not taught when they *are* boys the chances are that they will get too smart (?) and too old to be taught when young men. Boys live more in a year than our fathers did in three. Indeed they scarcely have time to be infants.

Don't get frightened at a mischievous boy. It is a good sign that there is something in him. If he makes his first marks on newly washed boards, don't get angry. Educate him in the right manner and he will make his mark in the world. But here we arrive at one of the questions of the age. How is this to be done?

If you were to drop into an average County Teacher's Institute, where ardent professors are talking to several hundred school teachers who go away with more in their note books than in their heads, you might find this question answered. But theory is one thing and practice distinctively another. We all know however, that the home, the greatest teacher, are important factors in a child's education. Mother's think of it. Indeed, right here I have a desire to write an article, for your columns, on The Ameritan Girl, in order to ventilate this extremely interesting point. Then there is the school room, where morals should be taught with as much energy as the three R's. A school teacher without morals and without the ability to instruct in that capacity, is more dangerous than helpful.

The Sunday school is another proud institution, where men are formed out of the clay of childhood. It feeds the church and forms destinies.

Christian education is what the world needs. All other learning is dangerous and will be used against the gospel invariably. Last year in the City of Chicago, (the most wicked city in the land) the police arrested 1200 boys and girls for various petty crimes. The devil cares for them if the churches won't. In one district in that city, out of a population of 50,000 there are 20,000 under twenty years of age and there are Sunday school accommodations for less than 2,000; that is over 18,000 of the children and youth are compelled to go without the Gospel of Jesus Christ, because the "Christian churches are asleep." There are 261 saloons and dram shops; three theaters and other vile places, and the Christian churches offer Sunday school accommodations to only 2,000.

Julius Seeyle, D. D., in a recent address, very forcibly referred to Home Missions, and what a timely reference. What a work for American missions. How broad should our philanthropy be; how generous our hearts. What will be the end of the Amercan boy? How mighty his possibilities; how terrible his perils. This venerable college President advocates the exercise of more Christian energy in our *own* land, our own cities and homes, and there is no question as to its profound reasonableness.

Cedarville, Pa.

COMMENT

BY J. C. CARREL.

From an editorial under the caption of "expulsion," by the Eastern editor of the Messenger, I quote these words: "Nothing but a violation of plain Gospel truth is a sufficient cause for expulsion." What a pity that this truth did not reach the hearts of conservative editors until this late day, after all the expulsions, and havoc of the last five years. Several thousand souls are out of the German Baptist church to-day, not because they violated, "plain Gospel truth" but human mandates. Where are they? Out in the cold world, going down to eternal ruin, from the view held by the church. Alas, if their salvation depended upon a host of so-called conservative Elders, and some of them editors, too, this would indeed be the sad state of affairs. But thanks be to God for the faith that has saved the many victims of miss-rule and arrogance from choosing that course, and thanks be to God that we have a church to-day, in which the above quotation is a cardinal principle. Let me say to those Elders and editors, that nearly all those that were expelled are living. If they have violated plain Gospel truth, it is not too late to prove it; and if not, it is not too late to acknowledge the error, and affect a reconciliation. If it is wrong to expel for any other cause than a violation of plain Gospel truth, it is wrong to *keep* those out of the church that have been expelled for other causes. If it was wrong to expel them, it must be right to receive them back again. Will the eastern editor of the Messenger advocate this, and thereby give force to the noble editorial referred to?

Philadelphia.